FRIDAY, AUGUST 26, 1960
3D OF ELUL, 5720
SIDRAH: SHOFTIM
Candle Lighting in Toronto
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# THE CANADIAN JEWISH NEWS

PUBLISHED EVERY FRIDAY

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Elizabeth Taylor
Mike Todd and
Eddie Fisher
A New Series
(Page 3)

# KENNEDY PROMISES TO END "STATE OF WAR" BETWEEN ISRAEL AND ARAB STATES IF ELECTED PRESIDENT

## COMMITS A DEMOCRATIC ADMINISTRATION OFFICIALLY

## Says, Middle East Peace Will Have "High Priority"

NEW YORK, (CJN.) Senator John F. Kennedy will have as a "firm objective", the ending of the "state of war" between the Arab states and Israel if he is elected President.

In a letter released by the Liberal party, the Democratic nominee wrote that a first necessary step was a conference of the contending states to seek a settlement of existing problems.

### STATEMENT CALLED "FORTHRIGHT"

The nominee pledged to work to bring such a conference about.

The views of the candidate on the Middle East situation were set forth in a letter to Dr. Israel Goldstein, Zionist leader. Dr. Goldstein is an honorary vice-president of the Liberal party.

A spokesman for the Liberal party termed the Kennedy letter "a strong and forthright statement" on the Middle East problem.

### "PROUD OF PLATFORM"

Dr. Goldstein had written for a more detailed explanation of Senator Kennedy's views as a result of a talk he gave last June before the State Policy Committee of the Liberal party. At that time Mr. Kennedy did not have the opportunity to go into detail on the Middle East question and suggested that Dr. Goldstein communicate with him.

Senator Kennedy's reply cited the section of the Democratic platform on the Middle East, which he said he was proud to advocate and would do all in his power to carry out.

Then he wrote:

"While all phases of the platform on Middle East problems are important, it seems to me that the central, overriding problem in the Middle East is the problem of achieving peace in the area.

(Continued on page four)

## Commentary

By M. J. Nurenberger

**GOOD NEWS FROM ISRAEL. — BEN-GURION'S IDEOLOGICAL REVOLUTION. — WE ARE GETTING AWAY FROM GHETTO-PARTY STRIFE.**

In the debate recently inaugurated within the leadership of Mapai, Israel's largest party, there are **definitely** points of interest to all of us, here. Mapai, the moderately-Socialist party which has been governing Israel since its inception, with the collaboration of a few minor groups in Parliament, has certainly undergone an internal revolution. The revolution is noticeable both in the field of theoretical fundamentals and in the sphere of practical deeds. We have travelled a long way from the time when "Socialism in our days" was the slogan of Ben-Gurion's party.

* * * *

In 1948 the leader of Mapai spoke of his Socialistic vision. However, the problems of government, the tremendous responsibility vis-a-vis Jewish destiny and the forging of the history of our people have wrought such changes that now, in August, 1960, Mr. Ben-Gurion told the leaders of the party:

- **the youth of Israel are not in need of the "revolutionary thoughts of the period of the Return to Zion Movement."**
- **instead, they should be imbued with national responsibility.**

Mr. Ben-Gurion then added something which, in the eyes of the old party guard, sounded ominous, almost heretical. He questioned the entire ideology of "personal pioneering" upon which Israel's labour movement flourished for decades. He termed Halutziut (pioneering in communal settlements) as obsolete. He also said that the entire system of political education of the youth by parties is an anachronism.

* * *

Since the last elections which gave Premier Ben-Gurion more government control than he had ever wielded in the past, the man who is leading Mapai surprises us day by day by actions **truly revolutionary** in the field of politics.

* * * *

Whatever happens in Israel affects profoundly the pattern of Jewish life throughout the world. Old party hands, such as Mr. Sharett, may oppose the Prime Minister, but they cannot prevail for Ben-Gurion is leading his party towards a new role: that of liberating itself from the chains of ideology and towards a pragmatic philosophy—towards national responsibility.

* * *

I for one can see in this last debate at Mapai's supreme council only a positive evolution within Israel and throughout the Jewish world: away from the theoretical hair-splitting of Eastern Europe where the present Jewish political parties were born. They have no relevance to Israeli life to-day; they have no place in the universal Jewish picture of our atomic age. They must revise their ideologies and their tactics.

* * * *

As Mr. Ben-Gurion told his party's council:

- Such a change in the political education of our youth would release the huge creative forces that would give Israel an honourable international position.

(Continued on page eight)

## Toronto's Associated Greatest Jewish School On Continent

By I. J. THEMAN
C.J.N. Staff Reporter

**The Associated Hebrew Day Schools drive for $375,000 has almost reached its goal. The Canadian Jewish News learned yesterday that approximately $60,000 more are needed to complete this year's building additions, needed for the proper functioning of the school.**

### HOPE TO EXCEED QUOTA

**In an interview with this reporter, Campaign Chairman Morry Wingold stated that he and his associates in the campaign leadership are confident that Toronto Jewry will immediately provide the necessary funds to bring to a conclusion the most daring project in the history of Jewish community building in Toronto. They believe the quota will be exceeded.**

### TORONTO SHOWS THE WAY

**The Associated Hebrew School is now the most famous and the largest Jewish day school in North-America. with over a thousand children in class attendance. It's pedagogic level, it's most modern facilities, are being studied and emulated by the leaders of the Jewish education movement all over America.**

**The buildings on Bathurst and Neptune, when completed for the September school opening, will be worth over a million dollars. All this should be taken into account when remembering that the Associated began functioning only three years ago, in 1957. During these three years the Associated has grown into the largest single Jewish day school on the continent.**

### 60 JEWS ARRESTED IN MOROCCO

TEL AVIV, (JCNS.) Sixty Jews were arrested by the Moroccan authorities on suspicion of attempting to emigrate, it has been learned here.

### ALL MODERN FACILITIES PROVIDED

**Mr. Wingold told this reporter that the new wing, now in the process of completion, consists of fifteen classrooms, an up-to-date gymnasium with showers, and other modern facilities for students. It will also contain a manual training room, a home economics room and a science laboratory for the exclusive use of the Junior High.**

**It is hoped that the Jewish community will respond fully to the appeal for providing our children with the best possible atmosphere in their pursuit of Jewish and secular studies.**

"ASSOCIATED" DRIVE CHAIRMAN

MORRY WINGOLD

DESPITE ARAB CAMPAIGN:

## AFRO-ASIAN-NATIONS PARTICIPATE IN WOLRD ATOM CONFERENCE IN ISRAEL

Rehovot, (JCNS) — Representatives of 30 Afro-Asian and European countries are present at the first "International Conference on Science in the advancement of New States," convened by Israel.

**The conference is taking place in the Weizmann memorial amphitheatre under the chairmanship of Mr. Abba Eban, and will last until August 30.**

**In his opening address the Israeli Prime Minister, David Ben-Gurion said that is regards this gathering as an historic event of an inestimable importance, for it was closely bound up with two of the most momentous revolutions in the annals of the human race: the political and the intellectual. The first, he said, has ended the rule of one people over another, while the other gave way to scientific discoveries for the sake of man's economic prosperity and spiritual advancement.**

**"No summit conference or improvement of relations between the different powers will ensure peace in the world until the gap between poverty and prosperity of nations is closed", Mr. Ben-Gurion said.**

The Prime Minister of Burma sent a message saying that the "Weizmann Institute is to be warmly congratulated on its initiative in organising the conference. We live in an age where science makes one marvellous discovery after another, which, properly adapted, could make for men heaven on earth. Yet the vast majority of the world's population live in conditions not greatly different from that of our forefathers. During the next two weeks, the Conference will devote itself to this urgent problem, and I am sure that it will prove to be an important landmark for mankinds' advance to a better and happier life."

Among those who are taking part in the debates or deliver papers, are sir John Cockroft, Sir Solly Zuckermann, Noble Prize winner, Dr. M. Polanyi, Dr. W. C. Lowdermilk (from the U.S.) Dr. M. Tachi (from Japan) Dr. S. Badakrishnan (from India), Dr. R. Weeks (from Liberia), Dr. Gardiner (from Ghana) and other scientists from Iran, Finland, Belgium, France, Denmark, Singapore, Austria, etc.

## Young New York Jews Helped Protestants To Build School

New York, (CJN). — A group of fourteen Jewish youngsters returned home last week end after spending seven weeks with a Protestant welfare agency in a small, rural community in the Cumberland Mountains.

### Exchanging Discussions

In that period, the high school students from New York's metropolitan area, guided by two college counselors, worked with youngsters of other faiths in constructing a one-story building for lockers and showers connecting the gymnasium and the Buckhorn, Ky., public school.

**The working schedule was seven hours a day, five days a week. On the week-end, there was time for exchanges of religious services, discussions and songs and dances.**

### Learned Religious Understanding

**At Pennsylvania Station, where they arrived, the students gathered around their counselor, 19-year-old Barbara Hyams, an English major at Queens College.**

"It was a wonderful heart-warming experience," Miss Hyams said. "Our children came from soft backgrounds, little hard work. But we learned the meaning of work, the meaning of religious and cultural understanding."

### Lived In School

The New Yorkers lived in the local public school. Buckhorn, whose coal-mining industry is virtually defunct, has farming and logging as its chief occupations today.

The sponsor of the project in Buckhorn was the Presbyterian Child Welfare Agency, the largest Protestant child-care and placement agency in Kentucky.

The American Jewish Society for Service, sponsored the visit of the New York youngsters.

Since its establishment ten years ago, the society has been devoted to the principle of giving "Jews and those of other faiths an opportunity to perform humanitarian service in fulfillment of the highest teachings of Judaism."

### Paid For "Privilege"

The society conducts voluntary work-service camps to enable young people to live their faith by serving others. Each summer, the society sends campers on various work projects throughout the country.

"The campers," said Miss Hyams, "paid $175 for this privilege of rendering service to others."

Additional costs for the campers are defrayed by the society, a charitable organization.

## Toronto Delegates To Bond Meeting Appointed

(By CJN Reporter

The Toronto Jewish community will be represented at the annual International Economic Planning Conference, marking the tenth year of the Israel Bond campaign, to be held at the Shoreham Hotel, in Washington, D.C., the weekend of Friday, September 16th.

### TO HEAD DELEGATION

John Devor, Chairman of the 1960 Toronto Bonds for Israel drive and Morris Kaufman, Chairman of the Campaign Cabinet will head the delegation to Washington, a group of Torontonians representing top leadership in all phases of Jewish activities. Mr. Devor's visit to Washington will mark his initial entry into international Israel Bond leadership since the Bond Conference convenes outstanding Jewish community leaders of North and South America.

The delegation will hear a report by Levi Eshkol, Minister of Finance of the State of Israel on the economic achievements made possible by the $450,000,000 obtained through the sale of State of Israel Bonds since May 1951.

### TO WORK OUT PLANS

This Conference will serve to kickoff all Israel Bond activities projected for the coming months by the Toronto Israel Bond leaders.

The delegation will learn the outline being set by world Israel Bond leaders for advancing Israel's economic development program and her needs for the coming year and to adopt these plans into the Toronto Israel Bond campaign.

### PORTNOY IN DELEGATION

Toronto delegates will attend a special planning meeting immediately preceding the Conference, to be addressed by outstanding American Israel Bond leaders and to provide a forum for an exchange of Israel Bond sales techniques.

William Portnoy, newly named area manager for Toronto, accompanying the delegation, will offer a presentation of forthcoming campaign activities.

## Israel Triumph At Moscow Conference

Moscow, (JCNS) — Over a hundred Russian Jews came to hear a lecture by General Yigal Yadin on the recent discovery of the Bar Kochba letters in Israel, delivered Monday at the Orientalist Congress here. The hall was overcrowded and many people had to sit on the floor.

General Yadin's lecture was described as the most outstanding of all those given at the Congress. As someone remarked, it was "scholarship and not propaganda, and therefore it was the best propaganda."

**The Congress ended on Tuesday and it was decided to hold the next one in India. This was a compromise decision because the Russians wanted Cairo as the next venue, but this was opposed by the American and other delegates who pointed out that many scholars, including the Israelis, would not be able to obtain visas from the Egyptians.**

The Jewish delegates at the Congress were given a very warm welcome when, led by the Israeli Ambassador in Moscow, they attended the service at the Central Moscow Synagogue last Saturday. Two American delegates were called up to the Reading of the Law. The same warm welcome awaited the delegates who went to the Leningrad Synagogue. The Jews seemed very happy to meet the world Jewish scholars.

The relations between the Russians and the Israelis have been amiable. Many Russians attended a reception held at the Israeli Embassy. Among them were many Jews. The Israelis were invited with the other delegates to a great reception held at the Kremlin. The Russians constantly congratulated General Yadin, who is a former Chief of staff of the Israeli Army, on his lecture.

## Silverstein Hailed For "Echo I"

WASHINGTON, (JTA.) Dr. Abe Silverstein, National Aeronautics and Space Administration director of space flight programs, is being flooded with messages of congratulations from all parts of the country, in connection with the successful launching last week-end of Echo I, the 100-foot diameter satellite as tall as a ten-story building, which heralds a new communications era, it was reported here today.

**Dr. Silverstein, a 52-year old American-born scientist and expert on aeronautics has a key role in implementation of the N.A.S.A. time-table for space exploration. This includes the scheduled initial orbiting of an astronaut next year and the landing of a man on the moon within the next decade.**

### SIR LEWIS NAMIER DEAD

LONDON, (CJN.) Sir Lewis Namier, historian and Zionist leader, died in a hospital here on Friday. He was 72 years old.

Sir Lewis was considered the outstanding modern historian of his generation in Britain.

Sir Lewis, the son of Jewish Ukrainian landowner, was political secretary of the Jewish Agency for Palestine from 1929 to 1931.

### Hayes At UNESCO

Montreal, (CJN.)

Saul Hayes, Executive Vice-President of the Canadian Jewish Congress, has been named by Mr. Samuel Bronfman, Chairman of the World Jewish Congress North American Executive, to represent the global body at the UNESCO World Conference on Adult Education being held in Montreal from August 22 to August 31.

Mr. Hayes, whose organisation is an affiliate of the World in Conference discussions on professional and technical aspects of adult education.

## Toronto Zionist-Revisionists Protest U.N. Step

The announcement from Cairo that the Egyptian dictator Abdal Gamal Nasser is sending 500 Egyptian soldiers to the Congo was denounced this week by the Canadian Zionist Revisionist Organization.

In a telegram to the U. N. Secretary General, Dag Hammarskjold, signed by Nathan Silver, national chairman and Samuel Shainhouse, Toronto president, the Canadian leaders state:

"The dispatch of 500 Egyptian soldiers will naturally not be protested by Soviet Russia as it was the case with Canada only a few days ago. Soviet Russia will approve wholeheartedly the arrival of Egyptian troops not only because Nasser plays their game but also because all the weapons the Egyptian troops will carry are supplied by the Soviet.

"All Nasser's attempts to extend his dictatorship over Africa failed meanwhile miserably.

"Therefore, that the U. N. should help him to extend his influence and cause more turmoil in the Congo by receiving 500 Nasser agents armed with Soviet weapons is a step that will be regretted by all Western countries as well as by all those members of the U. N. who firmly believe in a world of law, peace, and order."

### Israeli Envoy In Cyprus: Nasser Ignored

TEL AVIV, (CJN). — Israel has appointed Zeev Levin Ambassador to Cyprus.

The announcement followed the receipt of an agreement last week from President Makarios in Nicosia. This ended any speculation on Archbishop Makarios reaction to pressures from Arab governments not to deal with Israel.

### Gerer Rebbe Appeals For Peace In Agudah Camp

**TEL AVIV, (JCNS) A call to all Poale Agudat Israel members to leave their party and join the newly formed Agudist Trade Union was made by Aguda leaders at a mass meeting held in Bnei Berak, near Tel Aviv.**

**The speakers sharply criticised Benjamin Mintz who had joined the Government despite Aguda's objection. The only moderate speech was made by Rabbi Israel Alter, the Gerer Rebbe, who called for the strengthening of Agudat Israel's camp, and warned against a policy of hatred.**

**"Israel was destroyed in the ancient times because brothers hated one another and we should be careful not to repeat the same mistake today", stated the Rebbe.**

## Toronto Memorial For Chief Rabbi Kook

The Religious - Zionists of Toronto (Mizrachi - Hapoel Hamizrachi) are observing the 25th yahrzeit of one of the greatest teachers of our people, Rabbi Abraham Isaac Kook, Chief Rabbi of the Holy Land.

Meyer W. Gasner, president of the Religious - Zionists, will chair the memorial meeting. Guest speaker will be Rabbi Zevi Tabory, head of the Torah Culture Department of the Jewish Agency, who will deliver a lecture on Rabbi Kook and his philosophy of Ahavat Israel.

The memorial chants will be rendered by Cantor Jacob Siegelman.

The meeting is taking place Thursday, August 25th, 8.30 p.m. at the Religious - Zionist Centre, 86 Vaughan Road.

*An Editorial*

## The Pride Of Jewish Toronto

The drive to successfully reach the goal needed for the new building of The Associated Hebrew School of Toronto is certainly one of the worthiest causes deserving all the support of the members of our Jewish community.

We should always remember that education, the firm belief in teaching and learning as the essence of faith and the mark of belonging, is the distinguishing characteristic of Judaism. In all periods of our history, Jews have lived by the biblical injunction: . . "And all thy children are the disciples of the Lord."

Indeed one of the paramount contributions of Judaism to modern civilization is the institution of the public school, the right of every child to education and the duty of every Jewish community to provide the facilities for teaching the children of all classes and all sections of our population.

In this spirit of our tradition, The Associated Hebrew School campaign, must terminate successfully so that we can continue to be proud of this, the greatest Jewish Day School on the continent.

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Dorothy C. Nurenberger, Publisher
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## *Responsibility For Antisemitism*

For Christians and Jews alike a mutual appreciation of the common ground characterising their respective faiths is as important as the realisation of essential points of difference.

The misinterpretation of history by theologians has exacerbated the differences and embittered relationships.

A healthy corrective to these misconceptions is provided by the Rev. Dr. James Parkes who, addressing the Modern Churchmen's Union Conference in Cambridge roundly declared that ultimate responsibility for antisemitism lay on the Church.

Dr. Parkes, who spoke of the "appalling evil" which had resulted from the early Church's attitude to Judaism, was underlining the substance of an important lecture delivered by him some time ago to a gathering of Christian clergymen in London.

The central thesis of this was to discount the basic Christian misconceptions that the delineation of the period between the return from the Babylonian exile and the Christian Incarnation was one of continuous spiritual decline arrested only by a "faithful remnant" who held tenuously to the spiritual inheritance of Israel to prepare for the coming of Jesus, while the overwhelming majority of the nation "fell away to the arid legalism of increasing subservience to Priest and Pharisee."

Another Christian misconception to which Dr. Parkes alluded was the conviction that post-Christian Judaism was without spiritual dynamics or vitality. In rebutting this "Christo-centric" notion, Dr. Parkes averred that the spiritually minded remnant, withdrawn from the main stream of national life, was a "figment of the Christian imagination." And he added: Ezra and Nehemiah were not narrow legalists, "they ushered in one of the most remarkable periods in the spiritual odyssey of humanity."

From this analysis Dr. Parkes adduced basic differences between Christianity and Judaism which are "different kinds of religion, and neither is an imperfect form of the other.

Christianity, as an historical religion, has clearly found its centre in man as a person; Judaism has its centre in man as a social being, as a member of the natural community—a 'people.'"

For 30 years Dr. Parkes has laboured faithfully and devotedly to instil into the minds of Christians a deeper appreciation of Jewish values. He has performed a double service—agitating the minds of Christians to think afresh on the historic role of Judaism, and giving the Jews an insight into Christian theological thought.

## *Nazi In Hiding: Franz Rademacher*

In October, 1941, fifteen hundred Yugoslav Jews in the Belgrade Ghetto were murdered in cold blood by the Nazi occupation forces. For complicity in this act of barbarism Franz Rademacher, from May, 1940, to April. 1943, head of the so-called Jewish Department in Hitler's Foreign Ministry, received the surprisingly light sentence — at Nuremberg in 1952 — of 41 months' imprisonment.

But the sentence was never carried out. With the aid of neo-Nazi sympathisers, among them Robert Kremer, publisher of the antisemitic paper "Der Anklager", Rademacher, who had appealed against the sentence, jumped bail, and with a faked Spanish passport, in the name of Rosello, is said to have made his way to Marseilles and thence to Beirut in the Lebanon. He was last reported to be in Damascus either working as a Government employee or [redacted] import-export firm. According to unconfirmed report he is in America. As a former German [redacted]ion Secretary in Montevideo, Uruguay, he has more than a passing knowledge of this area.

It was not until 1952 that Rademacher, now aged 53, was brought to trial. As war criminals went he was regarded as small fry by the Allied Powers. Like Brer Fox he lay low, but was winkled out in 1950 in the employ of a Hamburg mechant. He was arraigned at Nuremberg on charges of complicity in the Belgrade Ghetto atrccity and in the deportation of over 200,000 Jews to Auschwitz and other death camps. He was described in the indictment as "a fanatical Jew-baiter."

Despite the fact that there were many incriminating documents bearing his signature, Rademacher was acquitted on the deportation charge but gaoled for his part in the Serbian massacre. Reitlinger, in "The Final Solution," describes the sentence as "ridiculous", seeing that the facts as brought out in court completely negated Rademacher's concocted story. And Reitlinger comments pointedly that the court in giving its decision was probably influenced by the fact that "at least four of the witnesses, who like Rademacher had acted as 'messenger boys' for Eichmann's massacre arrangements, were comfortably installed in the Bonn Foreign Office."

Incensed by the leniency of the sentence, the Yugoslavs and other peoples who had suffered under the Nazis yoke made strong representations to the German authorities, and in 1953 the Federal German court at Karlsruhe quashed the judgment and ordered that Rademacher be retired on the specific charge of murdering Jews. But Rademacher had made good his escape months previously.

"Eichmann's Foreign Ministry stooge" or the "butcher of Serbian Jewry," to mention two of his infamous sobriquets, is believed to have been the first member of the German Foreign Ministry to have evolved the idea of the mass deportation of Jews from Germany and German-occupied Europe. In August 1957, H. M. Stationery Office published "Documents on German Foreign Policy," which were based on captured German archives. The documents show that it was Rademacher who, in 1940, drew up a memorandum for the transport of all European Jews to Madagascar, in the Indian Ocean, after the signing of a peace treaty. Two years later the scheme was dropped and a ruling sent by Rademacher to Foreign Ministry departments saying that the war with the Soviet Union had created the possibility of carrying out the Final Solution in other territories. In consequence, Hitler had decided that the Jews should be sent not to Madagascar but to the East.

During the three years of its existence the Deutschland 111 Department of the German Foreign Ministry, which concerned itself with the Jewish question, was under Rademacher's direction. And the department was in daily, almost hourly, contact with Eichmann's office.

## Politics In Israel

THE WAR WITHIN THE ORTHODOX AGUDAH MINTZ CRITICIZED IN "PANIM EL PANIM" FOR JOINING GOVERNMENT. HE IS SHOWN ADDING "M" TO THE INITIALS "P. A. I." (POALE AGUDATH ISRAEL). NOW IT READS: MAPAI.

## *Evaluating The Prospects*

# The American Elections

BY RICHARD YAFFE

The reality of the political situation existing in America today was reflected in the Middle Eastern "plank" the Republican National Convention adopted as part of its platform for the forthcoming Presidential Election campaign. The plank as originally written was a few sentences of vague generalities voicing pious wishes and hopes for peace in that unhappy region. The final version was more in line wth the generally pro-Israeli plank in the Democratic platform, and called for an end to the blockade of Israeli ships in the Suez Canal, a pledge to oppose the black list, and other items favoured by the American Jewish organisations — and particularly the American Zionist Political Affairs Committee — which helped both parties to write the Middle Eastern planks.

Political platforms, as some American sage once remarked, are for jumping off from, not for staying on. And, therefore, few take any of the pledges seriously. Democrats, for example, still wince when reminded of Woodrow Wilson's pledge in 1916 to "keep America out of war" and Franklin Roosevelt's solemn promise during one of his campaigns not to send a single "American boy" to fight in any foreign war.

This year, however, the planks concerning Israel take on added meanings. For one thing, Congress will reconvene in a few weeks. This is unusual in an election year, because the Members of the House of Representatives and Senate are politicians before they are statesmen and legislators, and the hustings to them are as important as they are to the candidates topping the party lists. This year Members of Congress will be watched carefully and will be under considerable pressure to have various "planks" implemented. Among them are those pertaining to civil rights and social legislation. Not the least of them will be the one relating to Israel's relations wtih her Arab neighbours.

The legislators of either party would rather not be made to stand up and be counted on controversial issues during an election campaign, and thus the sincerity of both men and parties can very well be put to trial within the coming months before the election on November 8.

**But the main reason why the Republicans finally adopted a stronger plank than was originally written is strictly that of practical politics, which means simply "getting the votes."**

**The fact of the matter is that the Republicans now see a chance to cut sharply into the "Jewish vote" which, in places such as New York City and environs, represents a community of about 3,000,000 people and has leaned heavily towards the Democratic side in national elections.**

**The truth is that, in spite of all efforts to keep the religious issue out of the election, it persists. The Democratic candidate for President, Senator John F. Kennedy, is a Catholic. The fear on the Democratic side is that a considerable number of Jews —possibly a significant number — will vote against Mr. Kennedy because of this. Any number of reasons are given for this possibility. One is that the Jews' lot in some Catholic lands in the past has not been a happy one.**

Another is that the Catholic church in America has been the most active in what critics describe as attempts to whittle down Church-State separation in such matters as religious teachings and symbols in the public schools, and in their increasingly successful demands for public subsidies of various kinds for their own parochial schools. A third is the lack of co-operation on the part of Catholics in the so-called "brotherhood" and "inter-faith" programme, or grudging co-operation at best. There is also the frequently repeated statement that the Vatican rules the American priest and the American priest rules the American Catholic, no matter in what position his parishioner may be.

**Finally, there is the fact that, until the advent of the present Pope, John XXIII, the Vatican has been cool, if not hostile, to Israel. And even now the Church in Rome still reminds Israel that the United Nations resolution calling for the internationalisation of Jerusalem has been implemented.**

**How deeply all this has penetrated into and affected the American Jewish community is, of course, unknown. No Gallup Poll has been attempted, nor will there be one. But the situation seems to be serious enough for the Democrats to be worrying prominent Jews in its ranks. The "Newsweek" paragraph which said that a nation-wide organisation led by such men as Philip Klutznick and the former leader of the Democratic organisations in Illinois, Colonel Jacob Arvey, to combat an anti-Kennedy tendency in Jewish ranks, may have been exaggerated, or perhaps even false, as Mr. Klutznick told m. But there is no doubt that these men, and other Jewish leaders of national stature within the Democratic ranks, will be ready at a moment's notice to take on the job of convincing Jews that the Democratic Senator Kennedy is the best man, and that anti-Catholicism does not become a people which has suffered most from such discrimination.**

Both candidates and leaders of the two parties agree that the election campaign will be a hard one, and that the final outcome cannot be forecast with any degree of certainty. Key cities and States become exceedingly important in such a campaign. And key cities generally have a significant Jewish population.

Governor Rockfeller's preconvention criticism of Vice-President Nixon did considerable harm to the Republicans in New York State. Mr. Rockfeller's subsequent acceptance of Mr. Nixon and his pledge to campaign for him will not repair all the damage done to the Republican candidate. The Governor's adamant refusal to take second place on the Republican ticket for the Vice-Presidency also has not helped his party towards victory in November. He proved himself a potent vote-puller three years ago when he carried New York in the face of a Democratic landslide elsewhere.

(Continued on Page Six)

## *humor*

by david schwartz

# how to end the cold war

as i sit down to write this piece on how to end the cold war, the shift key on the typewriter to make capitals doesn't work. if this were modern poetry, it would be all right. also in hebrew, or if the greeks and the romans and the english had clung to the original way the alphabet was written, it would also have been okay.

the word **alphabet** comes from the first two hebrew or phoenecian letters, **aleph** and **beth**. the phoenecians introduced it to the greeks, as the greeks say, they got the alphabet from cadmus, the phoenecian. cadmus means in phoenecian and hebrew the easterner, like the zionist song, **kedima**, eastward.

from the greeks, the romans got the alphabet. both made some changes, introducing a couple of new letters, also writing it from left to right instead of right to left, also they introduced capitals at the beginning of the sentences, which makes it take more time to write. the hebrews and the phoenecians wanted to save time, they not only didn't use capitals, but for the most part, omitted vowels. They made it into a kind of speedwriting.

from the letters of the hebrew alphabet you can get a pretty good picture of the life of our ancestors. that they were a pastoral people, you can see by such letters as aleph (a) which ox, gimmel (g) which means camel. lamed (l) meaning goad which was used to drive the oxen. that they did a lot of fishing is shown by **nun** (n) meaning fish, **mem** (m) meaning water and **vav** (v) meaning hooks to catch the fish.

their chief agricultural staple was sayin (z) which means olives.

they lived in a **beth** (b) meaning house and it had a **dalet** (d) which means door.

a number of the letters are about the parts of the body. thus yod or y means hand, resh (r) from rosh which means head, shin or the sh sound, which means teeth.

when god proposed to create the world, say the rabbis of the midrash, all the letters of the alphabet competed for the honor that creation should begin with them. all except aleph, which modestly did not assert its claim. finally **beth** was chosen because it is the initial letter of the work **beracha** meaning blessing. so the bible story telling of the creation begins with the hebrew letter **beth**. god rewarded aleph for its modesty by making it leadoff the alphabet.

there is a great deal in jewish literature about the aleph beth. everyone knows the old yiddish popular song

—"und auf dem pripichok
brent a feurel un in shtub
is haiss.
und der rebbi lernt kleine
kinderlach
dem aleph beiss"

the saintly rabbi elijah, the great gaon wilna, who studied under many teachers, said he was most appreciative of those teachers who had taught him the aleph beth. other teachers, he said, had taught him things which might and might not be true, but those who had taught him the aleph beth—these he knew, had taught him only the truth.

but i have not said anything about how to end the cold war, the subject on which i started out to write, but really — is there anything more to be said than that we should be sensible and shake hands and make peace. like grover cleveland used to say, the way to resume is to resume.

## Gleanings

By DAVID SHIMONI

Silence and aura. An ancient Yemenite woman gathers dry branches for a bonfire,

Her bent back between the green of grapevines darkens and gleams in outumn sheens.

Her dusky grandson with curly earlocks grasps in mid-air branches of fig tree.

A slice of black bread is between his teeth and his nimble fingers pick the last of the fruit.

A bird has broken out of the thicket of fig tree, chirped suddenly into the quiet of world,

Dropped to warm earth and pecked the bread crumbs fallen below.

I too have joined the gleaners, silently as I lie on the vineyard hill

I will furtively glean myself remnants of summer, sheens of harvest, dedicate, serene.

— Translated by Ruth Finer Mintz

## *Sermon For The Week*

# Respect For Authority

The Hebrew word Shofet which provides the title of this week's Torah reading means a Judge and was the designation given to a recognised leader of the people in the period following the death of Moses.

Strangely enough that generation which lived in the period of the Judges was anything but law-abiding. The Bible explicitly describes the age as one of lawlessness and pointedly remarks: "In those days there was no king in Israel. Each man did that which was right in his own eyes." Which only shows that even at a time when there was a normal judge it does not follow that the people were ready to accept his authority.

This question of the disciplined acceptance of authority has been a constant problem in Jewish life. That the rabbis of old recognised the pernicious effort of quarrelsomeness and communal disunity is clear from some of their harsh assessments of Jewish society in the last days of the second Jewish State. The Temple and the Jewish State were destroyed, they tell us, because of causeless hatred and fratricidal struggle which reduced the morale of the people and so weakened them that the enemy was able to march in and take over control of the country.

Nor was the conflict restricted to politics, for it is seen more clearly in the area of religious life. The disputations between the schools of Hillel and Shammai, the divisive influence of the Pharisee-Sadducee conflict, the fierce arguments of the Karaites and Rabbanites, the mutual animosity that existed between the Hassidim and Mithnagdim, and the crop of schismatic movements that have appeared on the scene of Jewish history illustrate our inability to submit to authority with a disciplined mind and with good grace, even though it be true that the existence of minority groups have played a not inconsiderable part in the development of certain aspects of Jewish thought.

The story is told that the late President Weizmann once humourously remarked that he was President of a State which had as its citizens nearly two million other presidents. Certainly, no one with any knowledge of contemporary Jewry could claim that we speak with anything like a united voice. In these days of international politics when entire nations, people and world wide groups are represented at the United Nations by one voice, the comparatively small Jewish people has to have four different representative organizations at U.N.O. Even in a small community like Anglo-Jewry it is hard for some individuals and organisations to recognise the ideal of a single representative body like the Board of Deputies. But it is the religious field that this characteristic lack of unity is even more evident. What with the Orthodox, Reform, and Liberals, to say nothing of the fragmentisation of the Orthodox movement into United Federation, Union of Orthodox and various independent groups of one kind or another, no one could complain of lack of variety. It is of course arguable that this variety is inevitable and even a good thing. Certainly it might be a good thing provided always that the variety of opinion and organization is maintained in everything but the important issues. Freedom of thought and freedom of action are certainly precious assets in a democracy like Judaism, but they can sometimes be taken too far, and we must occasionally pull ourselves up to recognise the need for final authority which can give the community direction and unity, and can provide the individual with a sense of belonging.

This tension between freedom and authority gives us the ideological background against which he have to live with our Judaism. No doubt each generation will review its contemporary situation and adjust the swing of the pendulum where it has gone too far in one direction. For us in our day it is probably fair to say that we suffer from a surfeit of freedom rather than from the reverse. This is again unfortunately noticeable in the religious life where respect for the authority of the law is a disappearing value. Those who would destroy the potentialities of a strong future for Judaism will lend their support for sectarianism and revolution against authority. On the other hand those for whom Judaism is greater than personal convenience will recognise that the law in Judaism must be upheld and they will submit to that law freely, willingly, and quite cheerfully.

To say this, however, places a very special responsibility upon the rabbis and interpreters of the law. They must perform their functions with sympathy for the layman and for his daily burden of problems, with an appreciation of the dynamics and developing quality of that same law they teach, and with sufficient respect for and faith in the people that will allow them always to take the trouble carefully to explain their decisions and policies.

*Elizabeth Taylor — Mike — Eddie Fisher*

*Their Full Story*

# THE NINE LIVES OF MIKE TODD

BY ART COHN

## Portrait Of The Artist As A Young Hustler

This is the first of a series of twelve articles based on the book, "The Nine Lives of Michael Todd" by Art Cohn, (published by Random House, New York.)

### INTRODUCTION

I had one test for biography: would the subject, regardless of name, fame or infame, make a good novel? Mike Todd, yes. He could have been conceived by Shakespeare, Cervantes or Dumas.

Mike Todd, a bold adventurer, who fought middle-age as if he were going to beat it, is a twentieth-century Renaissance man. His universe was a dream, his life a search for something outside of himself. He was a citizen of the world.

Todd had, unintentionally, frustrated every would-be biographer. He never looked back. He was reborn each day without knowledge of the past. He had no yesterdays, no reminiscences or regrets.

At eighteen he was president of a $2 million-a-year construction company. A year later he had a credit balance of $820,000. At twenty he was broke, unable to pay his rent, existing on his wife's dole of a dollar a day.

### SIXTEEN SHOWS

He produced sixteen shows that grossed $18 million, among them The Hot Mikado, Something for the Boys, Mexican Hayride; Up in Central Park; a Moliere satire and the longest-running Hamlet in Broadway history. When he was thirty-seven he had four plays running simultaneously, netting him $20,000 a week. The following year he went into bankruptcy for $1,105,616.78, and, while in hock, lived on a thirty-acre estate at Irvington-on-the-Hudson, supped on caviar and champagne at "21" and raised more than half a million dollars to produce two shows.

Mike Todd's mask was comoedia. Even when his worlds toppled—when he was rousted out of Chicago by gangsters, when his first wife died tragically and mysteriously, when Joan Blondell, his second wife, left him, and when he was buried under an avalanche of debts—he was not a tragic figure. He never lost his resilience, his urchin's sense of fun and his genuine affection for the human race.

"He has a great natural instinct for dealing with the young," Wolcott Gibbs wrote me, "a rarer quality than you might suppose." Not rare for one reborn each day.

### A PRIMITIVE

Todd was a primitive who successfully resisted all attempts to civilize him. "Educate me," he told an associate who tried, "and we'll both be out of work."

Of him it could be said, as of few others, that he was a man who has no price.

He was directing a large company for the Indian massacre episode of Around the World on location at Durango, Colorado, when he ran out of money. He had to meet a payroll of $329,000 that Black Saturday before Thanksgiving day, 1955, and he did not have $3.29. He stopped shooting and went East. If he didn't raise half a million dollars in two days he could not finish the picture.

Two days later he was driving Roy Little, the financier, along the Hudson. Little wasted no words.

"I'll buy you out, Mike, your company, the film, your Todd-AO commitments, the works: ten million."

Not a muscle in Todd's face flexed.

"I said ten million," Little repeated.

"Thanks, I'm flattered," said Mike.

Why did I like Mike Todd?

One day during the shooting of Around the World, he stood on the bridge of the Henrietta, the three - masted, paddle-wheeled vessel that was bringing Mr. Phineas Fogg back to England, and noticed hundreds of seagulls following the ship.

"What are they doing?" Todd, a landlubber, asked.

"Following us for food—the garbage," the first mate answered.

"Garbage?" Todd was horrified. No seagulls following my boat, are going to eat garbage. Toss them some decent food. We go first class!"

Every bell in Chicago peeled joyfully the day the Goldbogens arrived from Bloomington, Ind. It was Nov. 11, 1918, the end of World War I. Avrom Goldbogen, age nine, later to achieve fame as Mike Todd, ran out in the street and was lost for two days.

Avrom's father, the son of a rabbi, was a quiet, studious man who eked out a poor living as a kosher slaughterer. His mother, Sophia Hellerman, always regarded her youngest son as the apple of her eye.

Avrom's education was consummated at Wicker Park Grammar School. Here he learned how to gamble: how to weigh odds, how to judge character by the way a person bet and, most important, how to parlay. From then on, life to him was a parlay.

Rivoli Theatre, N.Y., Oct. 17, 1956: Premiere of "Around The World in 80 Days" Michael Todd (l.), Elizabeth Taylor and Eddie Fisher.

They shot craps every day; Avrom ran the game. He decided who could play, when and where, usually in the back of the school playground. For his services he took a cut of every pot, customarily ten cents from each winning roll. His only expenses were a modest pay-off to the school janitor and a nickel an hour to a lookout. Fat Libitsky, a classmate with the belly of a whale and the eyes of an eagle.

He never stopped promoting. He promoted a man named Moore, who ran a boiler factory on the North Side, to put up a clubhouse with a pool table and buy baseball uniforms for the Ranger A. C. Avrom's private club. Moore was proud of the uniforms but not of their wearers, and, at the close of the season, called the team to his factory.

"You have won only one game all year," Moore said sadly. "Why?"

"It was by default," the catcher, Fat Libitsky, said. "The other team didn't show up because they couldn't steal enough bicycles to bring the whole team."

Avrom glared at his chatcher "You ought to be a comedian," he said. He was prophetic. Fat Libitsky became Jack E. Leonard, a comedian.

To implement his income, Avrom got a job as soda jerk at a pharamacy on Davidson St. The firts day, as he swept out, he found a ten-dollar bill under the cash register. He wrestled with his conscience for almost an hour and then turned it in, surmising it was a plant. Once past his trial, he figured, he would be safe.

### TRAPPED BY GIN

One day a desperate cry for help came from the back of the store brought him on the run. The druggist, a stout clumsy man, was wedged in the doorway of the narrow stockroom, incapable of getting in or out. Avrom liberated him and learned this was a daily occurrence and a critical one; the carboys of grain alcohol that he was boot-legging at $20 a gallon were stached behind the pharmaceutical bottles.

The drug store went out of business during a wave of reform, and a coincidental spate of liquor robberies, and Avrom utilized his vast knowledge of medicine and Yiddish to get a job at Michael Reese Hospital. His first assignment was to frisk Jewish visitors. They were killing the charity patients with gefulte fish, kreplach and stuffed derma.

"In bedpans there's no future," a paying patient told him. "I make $30,000a year on the road for Florsheim Shoes. Just Texas and Oklahoma. I'll start you out as a trunk boy."

Avrom quit [illegible] School; it was hi[illegible] and he had had eno[illegible] preparing the [illegible] his first trip to Texa[illegible] sponsor died.

He next promoted a job as a window-display assistant for a magnesia patent medicine company. His boss was a lush and Avrom soon moved into his job, trimming one drug store window free, featuring his company's products, and receiving three to five dollars for doing a second window. He had imagination.

Like a river seeking the sea, he went into high-pressure merchandising. Having mastered the art of window display, he added a dismension and with a capital of $80, launched a Get-Rich-Quick - Wallingford-type promotion in the cut-price-shop field of small storekeepers.

(Continued on Page Seven)

# ONLY IN AMERICA

BY HARRY GOLDEN

### WINE, WOMEN AND WAR

Arthur Schopenhauer, the German philosopher who hated women, used to put down his flute and leave his study every day at 1 P. M. and walk to the Englischer Hof in downtown Frankfurt for one of those hot noontime dinners the Germans love.

He always ate heartily and seemingly enjoyed himself except that everyone who knew him noticed one peculiar noontime habit. He always took out a big gold piece before he ordered and displayed it prominently on his table while he ate and after he'd finished his meal and patted his lips with a napkin, he'd pick up his gold piece and put it back in his vest pocket. He followed the same ritual every day using the same gold piece.

After several years of this, a curious friend ventured to ask why he displayed that gold piece every day. Schophenauer explained it was a bet he'd made with himself some time ago. He would donate the gold piece to the first poor box he saw if anyone started a discussion with him not based on weather, women, wine, or war.

This apocryphal story concludes that the faithful gold piece remained in Arthur's vest pocket until he died.

It is my impression that Arthur made a bad bet, one he couldn't lose. In poker-player expression, he had a locked hand. Weather and women and wine and war is what people talk about. This is one of the invariables of human nature about which philosophers ought to know.

When a 17-year-old boy runs off to join the Navy, his patriotism is admirable but it is not, on that account, unmixed. That 17-year-old boy knows he's going to talk boats all his life. If you legislated against war stories and made soldiers and sailors as secretive as FBI men you'd have perpetual peace.

"Any two philosophers," wrote Oliver Wendell Holmes, Jr., "can tell each other all they know in two hours." Philosophers are aware of this and no two philosophers meeting for an academic wrangle will pass up the chance to comment on the weather.

We talk best about the things that interest us and these are the things we do every day. Americans talk about how much money they make and what they buy with it; Englishmen talk about the London fog, the Queen, and the shop; Frenchment about Paris and how it improves everyone because the French wine is so good.

Did you ever know a woman who wouldn't trade recipes or discuss the baby's pablum diet?

I am sorry for the poor that Arthur's gold coin never clinked in the box, but I am sure the conversation in the Englischer Hof was better for it. A better philosopher was Rudyard Kipling who wrote that four things common to all men are: wine and women, horses and war.

### WE ALL NEED A BIT OF SOLITUDE

When he was 28 years old, confounded by his brother's recent death, inspired by Ralph Waldo Emerson, Henry David Thoreau took an ax and walked out of town. He built himself a lean-to on the shore of nearby Walden Pond and walked into literature and history as casually as his few visitors walked into his little shack.

Thoreau spent two years at Walden, living a hermit's life, but also thinking, planning and moralizing. He collected these thoughts in his journal which some time later he published at his own expense and titled **Walden.** Publication brought him little in the way of financial comfort.

Walden Pond is world-famous today for Thoreau's having lived there. You need no more proof of its fame than the fact that you can buy hot dogs there and rent a motel room nearby with color television. Walden Pond is a tourist mecca. It might have become so without Thoreau, but Walden Pond also represents, because of him, a certain type of American experience.

Sherwood Anderson walked out of an Elyria paint factory while dictating a letter to his secretary. He left in the middle of a sentence while his secretary held her pencil poised in mid-air and he never came back. He went to Chicago, lived in rooming houses, and wrote **Winesburg,** Ohio, which will always remain the classic statement of small town America with its nervousness, frustration, and bitter-sweet beauty. Sergeant Alvin York retreated to the crest of a mountain with his Bible to decide whether or not to go to war.

There is an urgency to America, a fear that loneliness must be avoided at any cost—even at the cost of noise and ambition.

It is well to remember that that urgency does not convince everyone. Thoreau's withdrawal helped him see the moral problem that slavery engendered within the American dream. After Walden, he wrote **On the Principles of Civil Disobedience** and went to jail because he wouldn't pay his taxes to help support slavery. He was one of John Brown's champions. Thoreau at Walden saw a changing America. It was an America that needed someone to think about it.

The tourists go to Walden today because they too sense a changing America and Walden Pond comforts them with the reminder that these shifting realities can be understood and understood best not by charging into them, but by retreating from their buffeting.

*A Plain Israeli Woman*

BY ROY ELSTON

# MY JERUSALEM HOUSEKEEPER

Fresh from my morning shower, clad in a splendid ghalibiyeh that served as a dressing-gown, and seated on a corner of the kitchen table sucking an orange, all at once I would hear the rickety back gate creak and crackle, and a second later the sound of a key grinding in the lock of the kitchen door. It was a huge, old-fashioned key, proper to my house in Jerusalem, which was a biggish Arab place in a biggish garden with a stone wall all around it pierced at the front by an iron gate with spikes on it and at the back by the wooden gate that creaked and crackled and was held together with bits of string.

The creaking of the gate and the grating of the key in the lock signalled the arrival of my housekeeper. Her name was Margot and she had come from Sfax, in Tunisia, with her husband and four of her children, and in the front room of the house in Sfax there had been on the mantlepiece a tall ormolu clock —"all gold, M'sieu! But ravishing!"—under a glass dome.

You cannot imagine the nostalgia tugging at the heart of an immigrant woman from Tunisia for such an object as an ormolu clock, or a piano. But I can: because as lucky chance had it, when in Tel Aviv before the Government climbed to Jerusalem, what did I have but another Tunisian housekeeper whose name was Madeleine if you please (how they love their French names!) and who, like Margot, had come from Sfax, and had had in the front room of her house nothing less than a piano. Nobody of the family could play it, but the neighbours would come in to admire it; and as Madeleine remembered and told me at great length and pace about the front room with the piano in it, she would begin to cry, just as Margot always did when she was telling me about the ormulu clock with the glass dome.

**These are remarkable women, who came to Israel from Tunisia, as immigrants leaving pianos and ormolu clocks behind them, and very often, during the first few immigrant years, becoming the main support of a big family. Of course the immigrant women from other North American countries are remarkble, too; but who ever heard of a Moroccan having had a piano or an ormolu clock? I suppose there are other things they leave behind them. There is bound to be a great deal of nostalgia in a country like Israel.**

**Margot, my housekeeper in Jerusalem, lived just behind my house. The rickety back gate opened to a narrow lane studded most of the time with garbage bins in which stray cats and now and then a venturesome dog fossicked. Opposite the gate a stone stairway (kept clean by Margot) led to the ground floor of a three-storied house in which something like a dozen families lived. Margo, her husband, and their four children lived in two rooms on the ground floor. Don't ask me how they did it, —but they did it, and never were there two neater rooms (lacking as they might, the ormolu clock) and never was hospitality given more graciously to a caller than in the better of those two rooms. But it was an effort. Ben-Gurion, seeking people for the empty Negev, had no greater task than Margot had in finding space for her family in those two rooms.**

Well, there would I be, lounging in the kitchen and sucking an orange, and wearing my ghalibiyeh (it had gold braid on it). The big iron key would grate in the lock, and in would come Margot. She was a short, neat, erect woman in her early fifties, rather lean but given an unfair impression of breadth by the customary full, black skirt running down to her ankles and evidently concealing two or three petticoats underneath, whether the weather were hot or cold. Her face was delicately shaped (as with so many of these North Africans) and finely lined, so that the lines looked as if they had been drawn with a knife. She held herself with an air of superiority and, of course, felt superior, especially to the Rumanian and Polish immigrant families who shared the house where she lived, and littered the halls and passages and quarrelled night and day and always tried to get out of paying their full share of the electricity used in the building; and had not had the benefit of a French —if colonial— civilising environment.

She usually came with a gracious smile and a greeting; now and then with her head tilted up, her eyes hard, and a scowl on her face; that, as a rule, was when the Rumanian couple across the hall had spent the night quarrelling.

"Don't look so cross, Margot," I would say.

"It's my neighbours, M'sieu. Rumanians! A savage people they must be, the Rumanians: I had never heard of them before. The French I admire and respect, as you know. And I had many Italian friends in Sfax. I've told you about the Villari family; most distinguished; a schoolmaster he was, an he and Madame came one afternoon and took coffee in my house and were enchanted by the ormolu clock. I've even known Greeks. But Rumanians!"

If it had not been the Rumanians who put the scowl on Margot's face it had been the weight of her anxiety that morning because one of the children had nothing decent to wear to school or needed money for books, which she had been unable to give, or had not slept well because it is difficult with four children sleeping in one room, grown children too, with a kind of curtain between the two boys and the two girls; and the boys teasing the girls—one knows how it is —and Antoine, seventeen already and always grumbling, and saying that he was going to get a job as a seaman and when the ship got to Marseilles he would slip away, go to Paris and join his elder brother who worked in a factory making ladies' handbags. And if not something of that kind it would be Margot's husband complaining of backache and deciding not to go to work that day.

(Continued on Page Eight)

# Russian-Jewish Champions — By J. Finklestone

Several Jews are almost certain to be included in Russia's Olympic team, but the strength of Jewish sportsmen and sportswomen in the Soviet Union remains a mystery. Several attempts have been made to obtain a comprehensive list of outstanding Jewish athletes in Russia, but these have failed. The Russian authorities have shown a great reluctance to reveal which of their champions are Jews, while the Jewish sportsmen themselves have discouraged inquiries.

However, with the help of a number of Western sportsmen, including Ben Helfgott, who have visited Moscow for competitions, I have learned the names of some of the leading Jewish athletes in Russia. One of the greatest is Maria Itkina, who has for long been Russia's outstanding woman sprinter. She has been the Russian and European champion for the 200 metres and also Russian champion for 400 metres. This year her performance in the 100 metres has been particularly outstanding and she has run the distance in 11.4 seconds. Maria will be strongly challenged in Rome, particularly by the Australian girls, but she is almost certain to win a medal. The possibility that she may come first in either the 100 or 200 metres cannot be ruled out.

**Roman Brener has for long been Russia's leading diver. He is a member of the Central Sports Club of the Soviet Army and has competed regularly with success since 1946. Although this year he has lost his Soviet championship by a narrow margin, he is by no means past his best. He is a very popular competitor.**

**Among Russian weightlifters there is at least one outstanding Jew—V. Vilkhovsky, who won the European bantamweight title in 1957. A champion Russian-Jewish wrestler is B. Gurevich, who won the Soviet light-weight free-style title in Klev three years ago.**

Fencing continues to be popular among Jewish youth in Russia. Particularly brilliant has been Mark Midler, a champion in foil, who has represented Russia for many years. Another leading fencer is David Tischler, runner-up in 1958 in the world sabre championship. With Alan Jay, Cooperman, and Straus representing England in Rome, Jewish fencers will certainly be prominent in the Games.

It is not surprising that there are many fine Jewish table tennis players in Russia. For many years the leading men's singles player was G. Grinberg, of Kishinev. He is still a great and feared player.

I am convinced that there are many more Jewish champions in every section of Russian sport. For example, an examination of the names of some of the Russian footballers in the top teams suggests that they are Jews.

It is also known that many of the coaches, doctors, and administrators in Russian sport are Jews. They have helped to raise the standard of Russian sport to such a degree that Russia is now able to challenge the might of the Americans.

If only some of these coaches were available to train Jewish youth in England . . . .

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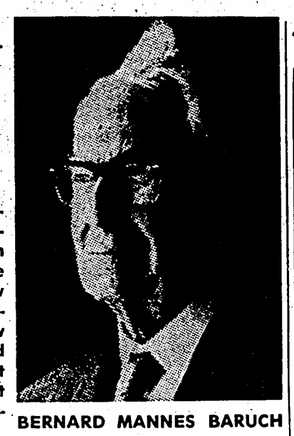
*Silhoutte*

BY OUR N.Y. CORRESPONDENT

# Bernard Mannes Baruch Now Ninety Years Old



BERNARD MANNES BARUCH

NEW YORK (CJNS.) For forty out of the ninety years which he now completes, Bernard Baruch has been happy, by all appearances, to be a legend. "To him who knows how to read the legend," Martin Buber tells us, "it conveys more truth than the chronicle." Not all of us are so equipped, in the case of Baruch there is something like an artificial haze, but the chronicle of his life is fairly plain.

He was born at Camden, South Carolina, on August 19, 1870. His father, not long arrived from Germany, had been wounded and captured while a surgeon in the Confederate Army, and his mother's family experienced the complete improvement that accompanied the defeat of the "Lost Cause." In devastated South Carolina, Dr. Baruch had to treat his patients for a bushel of wheat or a cord of firewood, while his children, though shoeless, played happily with their neighbours, equally poor, without distinction of creed.

**In time the doctor moved to New York. After an encounter with a phrenologist, who convinced his mother that he was not cut out to be a doctor, a brief visit to Europe, and a spell in a Colorado silver mine. Bernard, who had grown to 6 ft. 3 ins., became a junior clerk in a minor Wall Street brokerage house. That was in 1891. By 1895 he had made himself sufficiently useful to his employers to be made a partner.**

**That was an age of frenzied and ruthless speculation, when "robber barons" fought for the control of railroads or a corner in commodities. Bernard Baruch quickly mastered the craft, and by the time he was thirty-three he had amassed three million dollars out of nothing. He retired from the firm, though he continued to speculate on his own account, usually making more out of depressions than out of books.**

The First World War brought Baruch into the area of government. Before 1917 he urged preparedness for defence upon his countrymen, and when the United States entered the war President Wilson appointed him to various committees concerned with supply. The supreme task of his career — and, however publicised, his subsequent activities suggest nothing equal — came in March, 1918, when he was made Chairman of the War Industries Mobilisation Board which evolved the supply system for the United States. In 1919 he accompanied Wilson to Paris as one of his economic advisers, and began important friendships with international statesmen, notably Winston Churchill.

The role which Baruch appears subsequently to have assigned to himself, and which, for whatever reasons, the Press seems to have assigned to him, is that of "adviser to Presidents." We enter the haze when we try to find out precisely what the advice was, whether it was sought and what was done with it; but the title pops up frequently in numerous magazine articles and newspaper paragraphs throughout the decades. Another title is "Parkbench Statesmen," for Baruch has been much photographed sitting in Lafayette Square, opposite the White House, apparently waiting for the President of the United States to seek his counsel. One important task he did receive in the post-war years — to work out proposals for the peaceful control of atomic energy — but his efforts were consigned to limbo through the East-West struggle.

"Aren't you ever going to do anything for your people?" Baruch was once asked?" "You're damned right, I am" he answered. "I'm going to do everything I can for my people. They're the American people." That has been Baruch's answer to efforts to enlist his support for Jewish causes.

**This lack of interest is not due to faulty upbringing, because his mother was an observant Jewess, and no doubt in affection for her memory he has continued to visit a New York Temple every Yom Kippur. It is this detached Jew whom first Henry Ford and later Josef Goebbels singled out for vilification as the architect of an international Jewish conspiracy."**

**"These attacks," he wrote, "never hurt me as much as the discrimination my children suffered. My two daughters were brought up in the Episcopalian faith of their mother. Yet they were refused admission to the same dancing school their mother attended. Even when the pastor of their church intervened they were denied admission to several schools for girls."**

But this hurt never gave a positive spark to the Jewish consciousness that was forced on Baruch. On the contrary, it seems to have reinforced his desire to avoid the source of his embarrassment. Once in 1919 he is said to have intervened with a Polish statesman on behalf of the suffering Jews of that country, and the record shows that he spoke at a U.J.A. dinner in 1946, and occasionally agreed to receive the honours which Jewish organisations, in questionable taste, seemed anxious to confer upon him.

The gap in a record that otherwise is written in headlines is too obvious to be ignored.

## KENNEDY

(Continued from page one)

**"The persistence of the Arab states in maintaining a 'state of war' against Israel is clearly the cause of the discriminations you cite.**

**"The starting point, therefore, for an effective, realistic American policy designed to preserve peace and extend the free way of life in the Middle East is to come to grips with this threshold obstacle. American diplomacy must be directed to ending the 'state of war' in the Middle East, and this undertaking should have a very high priority in a Democratic Administration."**

I express my deepest sorrow at the passing of G. Bookman, 115 Palmer Dr., and my sympathy to the whole family.

J. WILSON

BUYING? SELLING? RENTING?
NO MATTER WHAT IT MAY BE,
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# In Our Town And Elsewhere

### JEWISH STUDENTS MAKE OUTSTANDING RECORD

Jewish high-school students in Toronto schools have again established outstanding records in Grade 13 examinations. In addition to Bernard Sherman of Forest Hill Collegiate who topped the list in Ontario with 14 firsts, are the following Forest Hill students who received honors in eight or more subjects: Paul Breslin of 31 Glenayr Rd., Michael Frimer, 8 Marwood Road; Howard Gorman, 6 Forest Ridge Dr., Michael Laundauer, 728 Briar Hill Ave., Arthur Pape, 135 Humewood Dr.

At other schools in the Metro area high honors were accorded Virginia Margolius, Stephen Fienberg, Marilyn Chapnik, Sharon Bertstein, Larry Feldman, Marlene Silverberg, and others.

### OELBAUM BAR-MITZVAH

Recently Jewish Toronto observed the Bar-Mitzvah of Noah I, talented son of Rabbi Isaac and Mrs. Oelbaum.

Rabbi Oelbaum, one of the revered spiritual leaders of our community stems from a famous family of rabbis in Eastern Europe.

A great number of leaders of our community attended the Bar Mitzvah at the congregation Ahavath Achim-Nachlath Israel at 275 Vaughan Road.

Among the speakers at the party and in the synagogue were: Rabbi Grunwald; Rabbi Jungreis, of Brooklyn, New York; Rabbi Horovitz; Rabbi S. Langer; Rabbi Hauer; J. I. Oelbaum (who sponsored Rabbi Oelbaum's settling in Canada); Rabbi Dr Klein; Rabbi Dr. Frankel; Rabbi M. Feinman; Dr. Reich and others.

Cantor Wantroff was toastmaster.

In brief it was one of the most impressive Bar-Mitzvah celebrations in our city.

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### ADATH ISRAEL BROTHERHOOD

First Brotherhood Breakfast meeting at Adath Israel Synagogue for the 1960-61 season will be held on Sunday, September 11th, at which C.B.C. personality Paul Kligman will be guest speaker.

The annual Brotherhood Golf Tournament will take place this year on September 14th.

### Toronto Zionist Men For The Hebrew University

The Ajalon Lodge of Toronto (Zionist Men's Association of Canada) have established an Endowment Fund which each year, forever, will make it possible to award a scholarship prize to a meritorious student at the Hebrew University of Jerusalem.

Recently a group of Ajalon Lodge members visited Israel, and while at the new campus of the Hebrew University made arrangements for the prize which is to be awarded annually in the name of the Lodge. The members are Harris D. Gulko, Vice-President of the Lodge, Itzhak Hoffman, Secretary General of the Hebrew University accepting in behalf of the university and Lov Locksh in making the presentation on behalf of the Ajalon Lodge.

### Canadians Vacationing In Atlantic City, N.J.

Among the Canadians vacationing at the Hotel Chelsea, on Boardwalk at Brighton Avenue, Atlantic City, New Jersey were Mr. and Mrs. Harry Worsoff, MacDonald Ave., Montreal; Mrs. L. & R. Shiff, Beloil Ave., Montreal; Mr. and Mrs. Harry Kleinberg, Webb St., Montreal; Mrs. Harry Cohen, Bouret, Montreal; Mr. and Mrs. Morris Gurevitch, Jany St. West, Montreal; Miss M. Gerofsky, Montreal; Mr. and Mrs. J. Ikeman, Plamendon No. 1, Montreal; Mr. and Mrs. J. Pinsky, St. Uat, Montreal; Mrs. A. Robinson and Miss E. Robinson, Barclay Ave., Montreal; Mr. and Mrs. J. Ross, Coven Circle, Quebec; Mr. and Mrs. M. Felsher. Wilder Ave., Montreal; Mr. and Mrs. Max Cohen, McLynn Drive, Montreal; Misses Siminovich, 766 McEachron Avenue, Montreal; Mr. and Mrs. Maltinsky, 87 McNider Avenue, Montreal; Mr. and Mrs. Norman Baron, Stevens Ave., St. Laurent; Mr. and Mrs. H. Haber, Byron Ave., Montreal; Dr. Jack Siminovich, McEachern Ave., Montreal; and Mr. and Mrs. Horenfeldt, Roxton Rd., Toronto.

### Toronto M.P.' Support Iran on Israel

Three Toronto M.P.'s have congratulated the Goo'l of Iran for its intransigent stand on the recognition of Israel. They are Charles Rea, member of parliament for Spadina; Fred Stinson, Q.C., member for York Centre; Vernon M. Singer, MPP for York Centre and last but not least Allan Grossman, MPP.

In their telegrams to his excellency Mahmond Esfandiary, Minister of Iran to Canada, the Toronto parliamentarians stated re:

"It is most gratifying to note that Iran has courageously faced up to this bombastic approach and is prepared to stand firmly behind its sincere convictions . . .

" . . . the most thinking people in the world to-day appreciate courage and conviction far more than slavish obeisance to a noisy dictator."

### O'Keefe Centre For The Performing Arts

O'Keefe Centre Subscription membership, for some time the largest in North America, continues to grow. It now numbers about seventeen thousand, a guarantee of more than one third of the anticipated audience for each of the ten Subscription attraction in the 3,200 seat theatre.

**Ninety percent of these bookings have been for the top price seats, which average approximately $5.00 a show. Most popular choice of dates is Monday openings and Friday and Saturday evenings.**

Approximately forty percent of the bookings are from firms and industries whose orders range from four seats to twenty-six for each show.

While the nucleus of bookings is from Toronto, orders come from the rest of Ontario, Quebec and the nearby States. Outside of Toronto and its hundred mile radius from which patrons may be expected, orders have been received from as distant points as Timmins, Ottawa, Kingston, Peterborough, North Bay, Owen Sound, Quebec City and Montreal; in the United States, from Chicago, Detroit, Buffalo, Rochester and Albany.

Meanwhile, with six weeks to go, construction gangs are working the clock around at the O'Keefe Centre readying it for its gala opening, October 1st. In New York, the opening show - "Camelot", a musical version of the legent of King Arthur and his Round Table, featuring Richard Burton, Julie Andrews and Robert Goulet, is in the final stages of song and script by the famous Broadway team of Lerner and Loewe before rehearsals begin August 29th under the direction of Moss Hart.

Production and rehearsal is being done in New York with the company moving into the O'Keefe Centre, September 26th for five days of final licking-into-shape before the curtain goes up.

Plans for opening night include the presence of the Honourable John Keiller MacKay, D.S.O., V.D., Q.C., LL.D., D.C.L., Lieutenant-Governor, Province of Ontario and Mrs. MacKay, representatives of the five Toronto art groups sponsoring opening night, (The National Ballet, the Canadian Opera, the Toronto Symphony, the Toronto Art Gallery and the Central Ontario Drama League), theatrical personalities from Broadway, Hollywood and London England and guests from across Canada and the United States and Europe.

**Launched by "Camelot" O'Keefe Centre plays host to a succession of outstanding productions which follow. Already announced on the Subscription Series are "My Fair Lady", opening October 31st, Harry Belafonte, opening November 21st, "At the Drop of a Hat", "A Raisin in the Sun" and "Fiorello". Playing dates of these last three attractions have not yet been announced.**

Since the original announcement that "At the Drop of a Hat" would play the Royal Alexandra Theatre, the touring schedule of the English revue has restricted the production to a two-week run in Toronto. It will therefore play the O'Keefe Centre since the Royal Alexandra cannot accommodate the O'Keefe Centre Subscription membership except on a three week basis.

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# TORONTO ORBIT

BY BERNICE DYMENT

THE TALK OF OUR TOWN: A new home for the Arts . . . Diefenbaker's new advisor . . . At random . . .

One of the busiest places in town these days is the old red brick building on Bloor Street East which will soon be called "home" by many of Toronto's actors, artists, musicians and dancers. "Centre Stage" is the name of this ambitious project which will provide a showcase for Canadian talent—all under one roof—and dedicated to the principle that art and artists don't have to be commercial, to be good.

### CENTRE STAGE SHOWCASE

Behind the idea (and over, under and all around it, for no job connected with Centre Stage is beyond her ken) is a petite blonde Toronto housewife, Esther Solmon, who has nursed the concept of a cultural centre for eight long years. She cajoled, she prodded, she wrote endless letters to prominent people, she wangled favors from union leaders — and soon, on September 1st, opening night, her labors will be rewarded by seeing her dream become a reality.

**All she wants in return is to have "Centre Stage" filled to over-flowing with enthusiastic actors and artists, all giving expression to the highest principles of their art. It's a wonderful dream, and even more wonderful that it's coming true.**

I visited the place the other evening, to see for myself, and it's incredible what can be done with imagination, drive—and the help of dedicated workmen, to transform a shabby old building into a plush little theatre, bright rehearsal halls, and artists' studios.

Esther Solmon almost gave off sparks as she talked to me of her plans, and showed me through the theatre. The former gymnasium has been converted into a 260-seat auditorium which has already been booked by groups such as Evergreen Productions, Equity Showcase, etc. The groups will not have to pay for rehearsal time, and any group in the city that has a worthy production will be allowed to stage it on Centre Stage. With the help of a number of C.B.C. technicians, a properly lit stage, and well-constructed sets (with free lumber and paint supplied) will add professional polish to the productions staged there.

**"Our aim is to cut down expenses, and headaches, so groups will be able to concentrate on good productions." Esther Solmon told me. "We will make every effort to have access to original writings, suggest original plays to the groups, and supply any assistance in direction as well as help in publicity."**

Needless to say, even as dynamic a person as Mrs. Solmon couldn't accomplish this all by herself. First, there was her husband, Toronto accountant Norman Solmon, who worked out a budget for the operation. Then there was an investment firm which donated three months free rent while renovations were going on. Then there were the trade-unions whose workers donated their free time to paint, wire, and partition the interior. Plus, of course the hundreds of business firms throughout the city who donated everything from plush theatre seats to sod for the front lawn.

**Esther Solmon confided to me that her first interest in the theatre was aroused as a small child, when she was allowed to watch rehearsals of Yiddish plays put on by the Pinsker Farein, in the kitchen of her mother's Edmonton home. A propos Jews and the arts, Esther observed that "Jewish parents want their children to be artistic, and condition them to love the arts. Then when they get older, they "de-condition" them to become doctors and lawyers. An appreciation of the arts does remain however, which accounts for the wide attendance of Jews at nearly all concerts, plays and exhibitions."**

Esther herself is a graduate of the Pasadena Playhouse, and the Banff School of Fine Arts, and has directed the drama group at Beth Sholom Synagogue, so her experience is practical as well as idealistic. Canadian talent has long needed show-case to demonstrate it's potential, and Esther Solmon is going to make sure it gets the chance. Good luck to "Centre Stage!"

### DISTINGUISHED TORONTONIAN GETS HIGH POST

Mr. Lionel M. Gelber, of Toronto's well-known Gelber family, has been appointed Special Assistant to Prime Minister Diefenbaker, and will assume his new duties early in September.

This signal honor has come to Mr. Gelber after a distinguished career as lecturer, author, and U. N. representative for the Jewish Agency. Mr. Gelber is a former Rhodes Scholar and history lecturer at the Universities of Toronto, Saskatchewan and Alberta.

He is the author of a number of books on political and economic subjects including, "The Rise of Anglo-American Friendship", "Peace by Power", "Reprieve by War," "The American Anarchy", and a new volume to be published shortly.

Mr. Gelber's duties will include writing of the Prime Minister's speeches, as well as acting as economic advisor.

He is the son of Mr. and Mrs. Louis Gelber, and brother of Arthur, Marvin, Sylva and Michael Gelber.

### RANDOM NOTES:

**● I see where they're calling Alderman Herbert Orliffe "The Sol Hurok of City Hall" following the highly successful summer season of outdoor concerts initiated by the Parks Commission of which Mr. Orliffe is a most active member. An estimated 250,000 persons will have attended this season's concerts and plans for an even more ambitious series is in the works for next year, according to the senior alderman for Ward Four.**

**● Did you know that The Queen's Proctor, appointed recently to investigate alleged irregularities in Canadian divorces, is a young Toronto Jewish lawyer, Elliott Pepper. What a wonderfully Elizabethan ring there is to that title, "Queen's Proctor. Mr. Elliott Pepper." I's the kind of title I always think should be heralded by the fanfare of trumpets, and guards in long stockings and knee-breeches. Guess it must be a hand-over from my recent visit to Stratford!**

**● Congratulations to Bernard Sherman, 18, who topped Toronto Students in the Grade 13 examinations, by obtaining 14 first class honors. Bernard is the son of Mrs. Sara Sherman, and the late Herbert Sherman. He intends to follow a career in nuclear or space research, and has already been awarded the Canadian Physicists Association Scholarship.**

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A CJN SPECIAL

# Traditional Institutions The World Over Benefit From Toronto's Central Fund

(By A Special Reporter)

How many years has the bearded "meshuloch" with his ancient dress and fervent prayers gone among the Jews in his endless search of "mitzvah"? We remember him in our childhood coming to empty the gaily coloured "pushkas" like some exotic tribal tithe gatherer. And our parents remember him in Europe when they were children. We paid him a willing tribute to succour the aged, the orphans and the "yeshiva bachurim" in the Traditional Institutions. —

## Times Have Changed

**Now times have changed. The scattered, individual efforts of the "meshulochim" are no longer equal to the growing needs of the Traditional Institutions. Their devotion and sincerity are undiminished. But the birth and the genesis of Israel, preceded by the Hitler era, have created needs which demand a more united and comprehensive program.**

## Encouragement To Institutions

Toronto's Central Fund for Traditional Institutions is the first successful organization in Canada to cope with this subtle evident. Institutions can be more adequately supported according to their program needs and contributors are not worried by innumerable visits from and complex problem. The Fund was sponsored in 1958 by the United Jewish Welfare Fund and the Central Region of the Canadian Jewish Congress. Led by co-chairman Meyer W. Gasner and Mark A. Levy work was begun with the slogan "One Gift Instead of Two Hundred", to rally support for the new plan among Toronto contributors.

The other side of the problem was to encourage the Institutions to drop their old method of making collections and submit applications for support from the Central Fund. This was done through the mail and the press on an international scale. Since then over 100 applications have been processed and approved.

Even after this short period of operation the advantages of centralized fund raising are "meshulochim". The Central Fund is administered by the Welfare Fund's existing apparatus, thus realizing considerable savings.

## Thanks From Jerusalem

Reprinted here is an excerpt from a typical letter - in this case from the United Aged Home in Jerusalem, - thanking the Central Fund of Toronto for a grant:

"Dear Merciful Brethern:

In the name of our hundreds of old folk we beg to extend to you our deepest thanks for your noble help which has really alleviated our present difficult condition. May the Almighty reward you for this great Mitzvah and bless you with a long healthy life.

We regret very much to inform you that the financial position of our Home is very critical, due to the reduced income, the high cost of living and the great number of old refugees from Hungary, Poland and Roumania whom we admitted in our Home last year, and we are sure that you will do what you can for old people in the future too . . .

We are sure that you will try your best for our three hundred old people on every occasion, and we are, with blessings and wishes from Zion and Jerusalem for a Happy and Healthy long life,

yours very truly,
F. Rivlin,
Treasurer."

## Toronto Youth

(Continued from Page Eight)

golf for four years, said his most troublesome holes were the 16th and 18th. "I was in the trees with my tee shots both times," he said, "but I scrambled back with my second shot." He recovered to par both holes.

Young Garbe was three strokes better than his nearest rival, Ernie Hauser, of Rockway who took a three-over-par 75.

Albie is a high-school student, the son of Dr. and Mrs. William Garbe.

Albie attended Hebrew classes at the Holy Blossom Temple.

## To All Synagogues And Congregations

The Canadian Jewish News will publish in our next issue dated September 2nd, a special page devoted to the synagogues and their plans for the New Year services.

All synagogues and congregations interested in having their New Year services listed, — including the names of the Rabbis and Cantors who will officiate — please contact The Canadian Jewish News, 1396 Eglinton Ave. W. — Tel: RU. 7-6031 or RU. 7-6188.

# BARGAINS

BY RUTHIE

All around you are bargains — until you decide to buy. Did you ever get that letdown feeling after following up a TV commercial?

The announcer is happy to inform you that you can purchase two jars of such and such a face cream for the price of one. You need only to buy the same brand face powder. Cheap? Sure, but who wants the powder?

The biggest drawing card is the children's program. The only activity that keeps the small fry from being underfoot is watching Popeye or something similar. Your peace, however, is short lived. It doesn't do your frayed nerves a bit of good when they constantly shout,

"Mommy, get that super-duper chocolate sauce."

"Mommy, I could get a baloon with five packages of Humpty-Dumpty cereal."

"Mommy, I want an English racer. All you have to do to get one is save the wrappers from fifteen salamis."

Then take the super-market. There you have a ball! You are about to reach for a medium sized box of detergent when you read, "Save! Buy the economy size!"

Oh, we'd like to have the economy size. It would last almost forever. But what good is it when you're on a budget, You could economize with a dollar size product. But that opportunity must be ignored when you have only forty five cents for the expensive kind.

Then you see two cellophane bags of soap, the same brand. One contains four bars, the other has three. Both are priced equally. Automatically you take the package of four.

"More for the same money", you reason.

Too late, however, you notice that the four in a package are smaller than the three. Oh, well, your loss is someone's gain.

Did you ever get an estimate on, let's say, a house-painting job? You're ready to spend four hundred and fifty dollars. The painter knows it, so he says, "Five hundred."

"No, four hundred."

"Four seventy five."

"Four fifty, not a penny more."

"O.K."

You think you have a bargain. Then you find out your friend had the same job done — and better — for four hundred dollars.

I recently purchased a dress — very reasonably, I thought. Then I met an acquaintance who wore the same outfit and paid less for it because the model was being discontinued.

Bargains? Phooey!

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# JEWS IN SPORTS

MEN AND EVENTS
By Harold U. Ribalow

## THE SCENE IN ISRAEL

By this time, it is a bromide to say that Israel has an excitement lacking in most countries. But as this column is devoted to sports, I should like to make a few observations about the sports scene in Israel, based on a three-week tour which I recently completed. In later columns, I plan to describe the remarkable new golf course in Caesaria; the Orde Wingate Institute of Physical Education; the Ramat-Gan Stadium and other particular aspects of Israeli sports which attracted me and caught my attention in the face of other astonishing developments throughout the country.

**But at the moment, this should be said: the young people of Israel lead active physical lives and sports play a key role in their excellent condition. Almost everywhere I went, in the Kibbutzim, in the countless parks in the major cities; in the army areas, boys and girl were playing games of one kind or another. In a park in Ramat-Gan, called Gan Abraham, there is a basketball court, with night lights, and every evening, when the hot sun went down, you could see young men playing basketball with enthusiasm and with a high degree of skill. In the kibbutz swimming pools, you noticed that the youngsters were bronzed, muscled and fine swimmers. In the schools, there were gymnasiums and there is emphasis on gymnastics as well.**

**Soccer, Israel's major sport, is written about regularly in the press, and baseball, I am sorry to say, seems to have made little impact.**

But the children, down to the age of six or seven, have, in the main, fine co-ordination, and are always out in the street kicking a ball around or throwing it about to their companions. A young relative of mine named Opher, when he discovered that I was willing to play ball with him on the hot summer days, was indefatigable in his desire to improve his play. Except for his fluent and natural Hebrew, he might have been my own son practicing for a Little League baseball game. They had the same intensity, the same enthusiasm, the same love for catching a ball.

Another observation on the kids: they are in better shape than ours. There are few fat ones. And there are plenty of flat stomachs. It may be that more care is taken with diets. Or it may be less carelessness in eating habits. Whatever it is, you are left with the impression that although Israel is a small nation, the members of its new generation are healthy, sports-loving and eager to play games.

In later columns, I shall report on the Wingate Institute and on the entire leisure-time concept being worked out in Caesaria. Meanwhile, I keep thinking of the handsome, supple kids, blond and dark-haired alike, and marvel at the transformation in the children. They are taller than their parents, stronger and happier. With such material, the sports future is a bright one.

# Between You & Me

BY BORIS SMOLAR
Editor, JTA

NEW YORK, (JTA).—

**THE ANTI-ANTI FRONT:** The Rockwell situation has presented Jewish organizations with the question as to whether the presently available legal remedies against anti-Semitic conduct and expression are adequate . . . With regard to anti-Semitic conduct there are many weapons in the legal armory, however, this is not the case with regard to fighting anti-Semitic expression . . . Jewish organizations are, therefore, bent on demanding additional legal measures . . . They want to have public meetings of anti-Semitic groups barred by law. They seek the enactment of a Federal group libel law . . They demand legislation, Federal and State, making it a criminal offense to advocate anti-Semitic activities . . They would like to see anti-Semitic groups investigated by Congress . . They insist on placing anti-Semitic groups on the Attorney-General's list of subsersive organizations . . . They want a law empowering the Postmaster General to exclude anti-Semitic matter from the mails . . . And they generally demand increased penalties for anti-Semitic violence and vandalism . . The present penal codes are considered by Jewish organizations as containing ample laws to take care of the anti-Semite who assaults a Jew or plants a stick of dynamite under a synagogue . . . Every state in the Union has laws on its books penalizing malicious injury to persons or property . . . Nor are laws lacking to reach those who engage in the somewhat less serious anti-Semitic conduct of throwing rocks through synagogue windows, or painting swastikas on their walls, or overturning monuments in Jewish cemeteries. . , The wave of swastika paintings during the past year has even caused a number of states to amend their penal laws so as to increase penalties for vandalism to religious property . . Thus, in respect to actual or attempted violence and vandalism there are many laws on the books to meet the problem . . The expressed Jewish dissatisfaction with the adequacy of laws against anti-Semitic manifestations is therefore concerned with the expression and association, rather than with violence and vandalism. . . .

# The Rabbi's Corner

By Dr. Samuel J. Fox

**QUESTION: Is there a Jewish tradition which prohibits one from going barefoot?**

ANSWER: There Is a statement in the Talmud (Shhabbos 129.) to the effect that a man must sell almost everything he would have in order to be able to purchase shoes for himself. Some commentaries explain this requirement on the basis of the claim that, after the sin of Adam, the earth was cursed. Therefore, one is required to wear shoes which would act as a separation between him and the cursed earth in order that he be spared from any misfortune by being in contact with the earth. It was only in the Temple, where the earth was holy and therefore blessed, that man was asked to remove his shoes, being allowed to be in direct contact with the earth below him.

* * * *

**QUESTION: Why is it required to say "Amen" after hearing a benediction pronounced?**

ANSWER: Tradition traces this custom to a verse in the Bible which reads: "For I will proclaim the name of the Lord; ascribe ye greatness unto our God" (Deuteronomy 32:3). In essence this was taken to mean that, whenever the name of the Almighty is pronounced, those who hear it are obligated to praise and extol It. The pronouncement of a benediction involves pronouncing the name of the Lord. Thus those who hear It, and who hear that It is pronounced in exaltation of the Divine Name, are obligated to echo their approval of this praise of the Almighty by exclaiming "Amen" which would be taken to mean "So shall it be" or "so is it."

* * * *

**QUESTION: Why do some people place their hands over their eyes when reciting the first verse of the Shema?**

ANSWER: Two reasons are advanced for this practice. Placing one's hands over one's eyes is supposed to be a means of extreme concentration. Since this first verse proclaims our faith in the fact that the Almighty is our "one and only G-d," it is the high point of our conviction, and thus is uttered in as concentrated a manner as possible. Others have said that this gesture is a symbol of the fact that we are willing to give up our lives in defence of this ultimate truth. Closing, or covering one's eyes, is a symbol of death and, by doing so, we say that we shall proclaim this faith in the One and Only G-d to our dying day. Indeed, many a martyr has met his death with this verse on his lips. This verse is also amongst the last to be uttered by any dying man of the Jewish faith.

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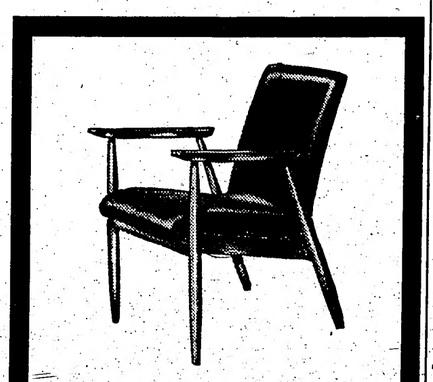
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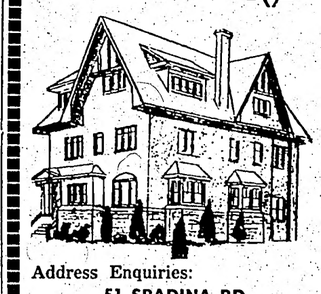
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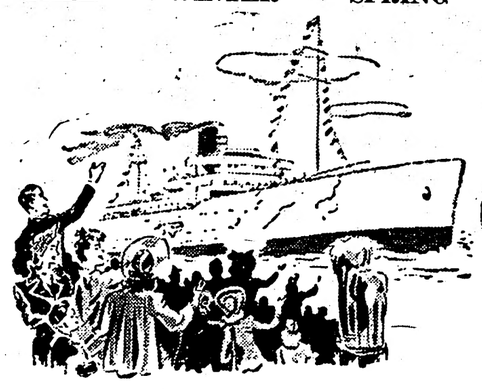

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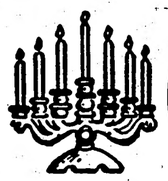

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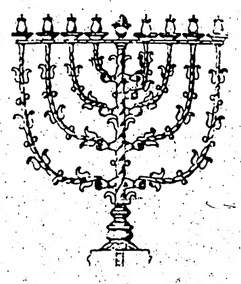

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# Canadian Panorama

BY MORDECAI HIRSHENSON

## The Case Of David Lewis

David Lewis, square-jawed, thick-maned Toronto lawyer, first and so far the only Jewish head of a Canadian political party, was re-elected to his position as national president of the CCF party at the recent controvery-ridden Regina convention. This was something of a more to reconfirm party confidence in Lewis whose move to stave off the choice of Hazen Argue as party leader had been rejected.

Although a person of importance in Canadian political life and known in all party circles in the country, Lewis is relatively little known where he should be most familiar—in the Jewish community. This is not because of any flight from his people on his part or any distaste for his politics on the part of Canada's Jews but might be due to certain historical circumstances which may become clear in the following paragraphs.

### IMMIGRANT BOY TO RHODES SCHOLAR

Lewis, who is now approaching 50, stems from the **gedichtenish** of Jewish life in East Europe. He is an immigrant boy who did not leave his native **shtetl** of Svolicz in Belorussia until he was on the verge of bar-mitzvah. His family brought him to Montreal and in this environment—his father was a staunch **Bundist**—he grew up a firm believer in the doctrine of Socialism.

Achieving a Rhodes Scholarship at McGill University and passing a few strategic years in the class-conscious and economically depressed England of the 1930's, only served to confirm his bent for political radicalism. While at Oxford he spent time with Labour Party intellectuals like G. D. H. Cole and Harold Laski and associated with trades-unionists (to this day his speech is a cross between Canadian, Oxford and "English working-class.") He even found time for a visit to to his home town, then under Polish rule and soon to be wiped out.

### TARGET OF SNIDE ATTACKS

On his return to Canada, Lewis took a post as general secretary of the CCF in which job he served for many years, in the city of Ottawa. It is generally acknowledged that had he then started his career as a barrister he could have swiftly accumulated high financial rewards —certainly much higher than as a party official.

It was during this time —especially in the general election of 1945— that he was built up as a bogey-man by rightest propagandists who did not scruple to use his Jewish and foreign origin to try to put a scare into the voters. The usual irony applied here of course—pictured as a dangerous Bolshevik, Lewis from the very beginning was vehemently opposed to Communism and to Communist tactics.

### PERSONAL FRUSTRATIONS

Lewis has run for parliament himself several times—in Montreal and in Hamilton—and lost each contest. As a result of these rebuffs he has has not been a candidate for some years and seems to have renounced a personal career in politics.

About ten years ago he moved to Toronto where he went into law practice with fellow CCF-er Edward Joliffe. He has been conducting a very busy law practice concentrating on labour relations. Wher he previously was a "professional" he is now "lay" head of the CCF party and is regarded as successful and competent in both capacities.

### AN ORATOR IN YIDDISH

In Jewish life Dave Lewis can claim one gift which regrettably is not the asset it used to be—he is one of the best users of Yiddish among public speakers in Canada. His Yiddish is of the "purist" type and is quite free of Anglicisms or other foreign intrusions. Despite the relatively little opportunity he gets to use it, he still handles the language with fluency and forcefulness.

### BUNDIST SOCIALISM—A BANKRUPT IDEOLOGY

It was his tradition of Bundism that has willy nilly estanged Lewis to some extent from many of his fellow-Jews. Lewis up to recently pursued the ideology that Zionism was a romantic and bourgeois delusion—but the fact of Israel has disproven this. Lewis came from a Yiddishist background —but this language is not surviving in Jewish life as the Yiddishists hoped it would. Lewis believed in the mission of the proletariat — but far more Jews are found in the middle class today than a generation ago, when they were predo menanthy working class. He was and is secularist minded; today the synagogue and religious affiliation are more than ever the Jewish frame of reference. The practicalities of Jewish life have moved away from the prognosis of Marxist and Socialist hypotheses and left them far behind.

These then are the circumstances referred to at the beginning of these paragraphs that have served to isolate Dave Lewis from Canadian Jews in the mass. Lewis is now a friend of Israel and favours the Histadrut (his wife is active in the Pioneer Women.) He participates in the Jewish Labour Committee and occasionally—when he finds time—he attends a committee of the Canadian Jewish Congress. These, are, however, on the periphery of his interests, and his direct involvement with the Jewis hcommunity is not on the same level of intensity as the other and main cause with which he has become identified, the goal of an effective Third Party in power in Canada.


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## The American Elections

(Continued from Page Two)

The Republican strategy, therefore, may be to put considerable concentration on New York City and its Jewish population. A weak plank on Israel and the Middle East, or one inferior to the Democrats', would not be indicated in such a situation. If there is any Jewish grounds well against Mr. Kennedy because of his faith, then the Republicans certainly would not want to hamper it with any roadblock of their own making.

**It was no simple stroke of fate that Senator Jacob Javits, of New York, found himself on the platform at the convention in Chicago seconding Mr. Nixon's nomination. Mr. Javits is a national figure, of course, but he is also an outspoken critic of anti-Israeli manifestations on the part of the United States Government, and his enthusiastic endorsement of Mr. Nixon before the television sets of America could do Mr. Nixon much good among the many Jews who respect the Senator's commitment to the Israeli cause.**

His activities at the convention have been likened to those of Governor Abraham Ribicoff, of Connecticut. While it may be possible that Mr. Javits was chosen by the Republicans to offset the frequent appearances of Mr. Ribicoff on camera in his position as convention floor manager for Mr. Kennedy, the analogy is far from perfect. Senator Kennedy and Mr. Ribicoff have been close friends for years, and it was Mr. Ribicoff who put the Senator into nomination for the Vice-Presidency at the convention four years ago.

This friendship cannot be said to exist between Mr. Nixon and Senator Javits. Also, Mr. Ribicoff, while a Jew, is not known for his Jewish activities, and has not made any statements concerning the Middle East, or if he has they have not been published widely. Mr. Javits, on the other hand, works at being a Jew, and wins his elections by Jewish votes in what were normally Democratic strongholds until he came on the scene.

As for the two candidates themselves, their records on Middle Eastern matters are acceptable. If Mr. Kennedy's seems better than Mr. Nixon's, it is because Mr. Nixon has not been in a legislative position for the past seven-and-a-half years.

In any event, both can be expected to depart from the Middle East plank should United States strategy, or expedience, dictate.

# Mike Todd

(Continued from Page Three)

## HIS FIRST PRODUCTION

He shot his entire bankroll on the opening production, a shop on Milwaukee Ave. "BUILDING COMING DOWN —SELLING OUT TO THE BARE WALLS!" read one sign. "FORCED TO VACATE—ENTIRE STOCK AT A SACRIFICE! OUR LOSS IS YOUR PROFIT—HURRY!" read another. The shop owner needed cash and agreed to give Avrom 30 per cent of the take for running the sale.

It was a tremendous success, more than $6.000 worth of merchandise was sold. Early on the Monday morning following the end of the sale, Avrom gaily went to the store for his money.

The store was really vacated. The sale had been so successful that the owner vanished.

An omnivorous reader of newspaper classified advertisements since his BOY WANTED: days, he conceived his first major project "MEN WANTED ! MAKE $15.00 A DAY AS A BRICKLAYER." Fifteen dollars a day! And they had to advertise for them! How, he thought, does one become a bricklayer?

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## FACULTY AND STUDENTS

The faculty of the College of Bricklaying of America consisted of Prof. Stevens, an Assyrian. His laboratory was a load of 1,000 bricks and a pile of sand purchased on credit. Cement was not permitted in the mortar lest it harden and be unusable the following day. The students, mostly Poles, were compelled to clean their own bricks after each class, an essential part of the course.

Graduation day came at last and, at an impressive ceremony, approximately one hundred seniors received their diplomas. Unfortunately, the Bricklayers' Union refused to recognize the College of Bricklaying of America as an accredited institution and its alumni were persona non grata.

President Goldbogen took his profit, about $3.000, returned the 1.000 bricks and the pile of sand for a refund, and philosophically closed his university.

He was the grandson of a rabbi and the son of a tzaddik (Hasidic rabbi) who was the president of the Northwest Synagogue. He was proud of his name. He was a resourceful promoter, hard and sharp: he lived by his wits but, within the flexible limits of the law, they were honest wits. The worst that could be said of him was that he had chutzbah, and he did not deny it. What was chutzbah but audacity and courage?

## ENTER ROMANCE

He had fallen in love when he was fourteen, with the most beautiful girl he had ever seen. And he had not even made a play for her. He had been afraid of failure and had felt inadequate because he was poor. So he worked hard and gambled hard, and a year and a half later, was ready to court her.

On St. Valentine's Day, 1927, they were married by a justice of the peace at Crown Point, Ind. Two friends, hers, were present. Later they were married by a rabbi in Chicago with their families present.

His father had no objection. When he was Avrom's age he was already a father. Bertha Freshman was a Jewess, beautiful, sensible! she came from a good family, who were in wholesale groceries. Chaim's only prayer was that she would make a good home for his restless son.

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●

(In the second article of this series, appearing next week, Avrom Goldbogen, the seedling Mike Todd, makes and loses his first million dollars.)


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**Rabbi Abraham Isaac Kook of blessed memory**

**This Thursday Evening, August 25th**

**at the**

**Misrachi-Hapoel-Hamizrachi Centre**

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**Cantor Jacob Seigelman of the Torah Emeth Synagogue will recite the memorial prayers.**

**Mr. Meyer W. Gasner will preside.**

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# Toronto Youth Wins In Westmount Golf

By JIM CREAR of the Kitchener-Waterloo Record

A red-hot putter carried 16-year-old Albie Garbe of Toronto Oakdale to the championship in the Kearns junior invitation golf tournament at Westmount.

Garbe fired a 37-35-72, even par, to outdistance a field of 109 juniors and capture the Spike Kearns Trophy. He took three bogies and two birdies to go one over par on the front nine, then got hot on the back nine by birdying the 10th hole and shooting the remainder eight in regulation figures.

"It was my putting and chipping that did it," the youthful Torontonian said afterwards. "I think I hit every green perfectly. I know I only had one putt of more than 10 feet."

He one-putted 10 greens and took only 26 putts in all.

Garbe, who has been playing

(Continued from page four)

ALBIE GARBE WITH HIS TROPHY — Photo: Kitchener Waterloo Record

# Housekeeper

(Continued from Page Three)

**But the children were as neatly dressed as those of the best families in Rehavia (and how pretty Colette and Anna were — their names, outside the home, had been Hebraised, of course) and they got their books and fees and their pocket-money; Margot saw to that. Margot never bought herself a new dress, and for that matter never moved away from her own two rooms or my house. And yet she stood, something like a matriarch, in the centre of the family, conscious of the fact that the developing education and Israel-ism of the children in a fashion drew them away from her, isolated her in a mechanism of nostalgia where time was marked by the absent ormolu clock; but assured, too, of her own place as the continuing basis of the family's security.**

Even in my house she was something like a matriarch. The moment the key stopped grinding in the kitchen door and Margot entered to find me in my accustomed place on a corner of the table, dressed in the accustomed ghalibiyeh, I would feel my mastery of the house slip away from me. I would be denuded of authority; humbly would eat the breakfast she prepared for me and allow her to clear it away even though I had not yet finished reading the "Jerusalem Post" and could have made use of another cup of coffee.

"Why did you and your family come to Israel?" I once asked her. "You had it so well in Sfax, what with the ormolu clock and things."

Her answer came without hesitation.

"So that our children could be Israelis instead of Jews in Tunisia."

And so it was that every morning for six years, except on the Sabbath or when I was away on some assignment or on holiday, the gate would creak and the big key grind in the lock and Margot would enter and take over and I would eat what she thought I should eat, and move from where I had begun to work if she thought the table needed polishing, and open a window or close it if she told me to, and listen to her gossip and watch the tears flow as she remembered the front room with the ormolu clock on the mantelpiece.

# COMMENTARY

By M. J. Nurenberger

(Continued from page one)

However, not this alone is patently true. Not only does the youth in Israel ignore the party strifes of their elders and the tradition of Central and Eastern European bickering.

Its counterpart here as well is completely uninterested in these ideological controversies. Our youth in the Diaspora has one Jewish interest only: it wants to help safeguard the security of Israel while building Jewish life here.

This, paraphrasing Hillel of old, is the entire Torah for our generation. The rest is not even commentary; it is obsolete, unnecessary, irrelevant, and —sometime —harmful.

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